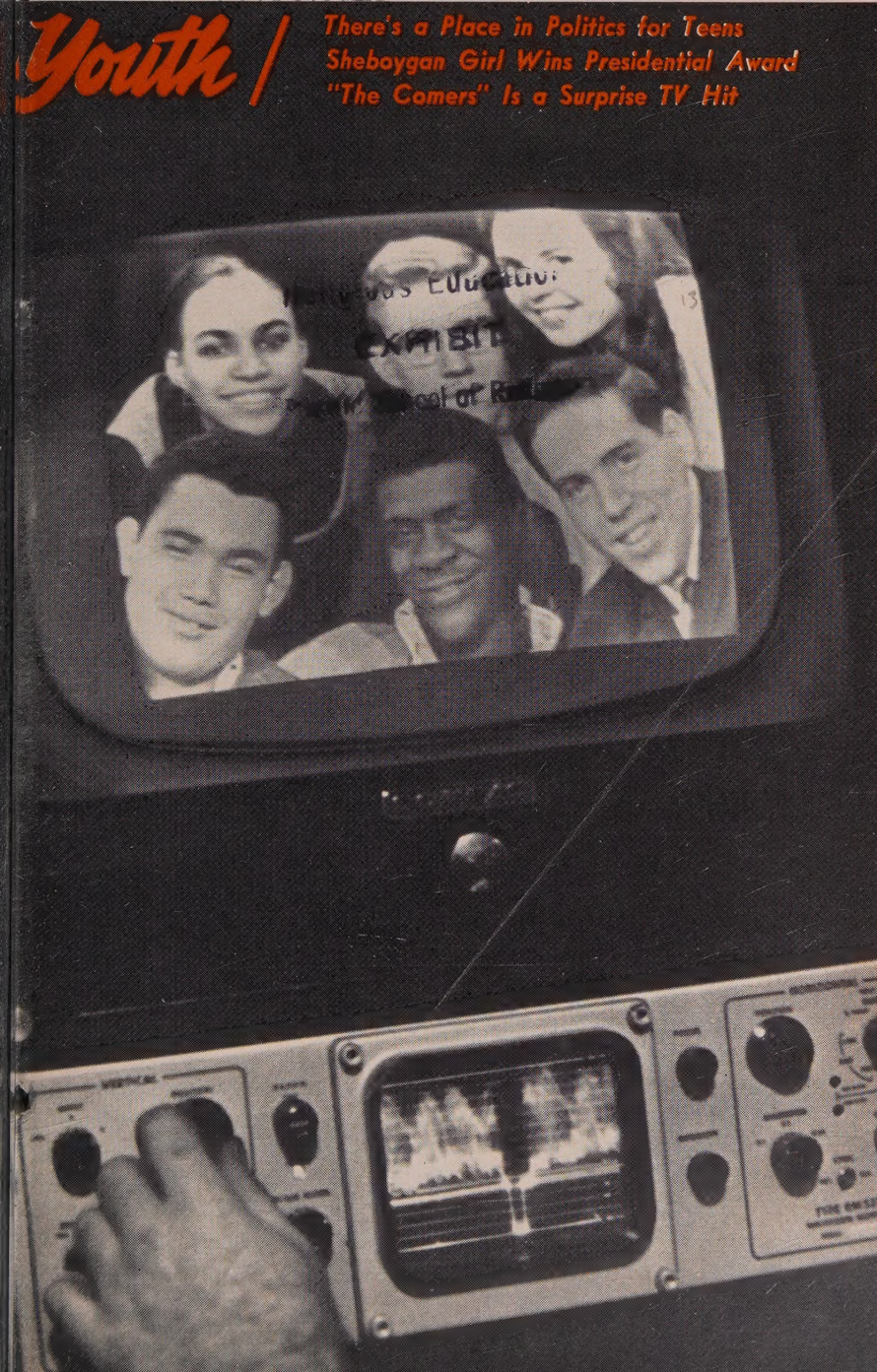
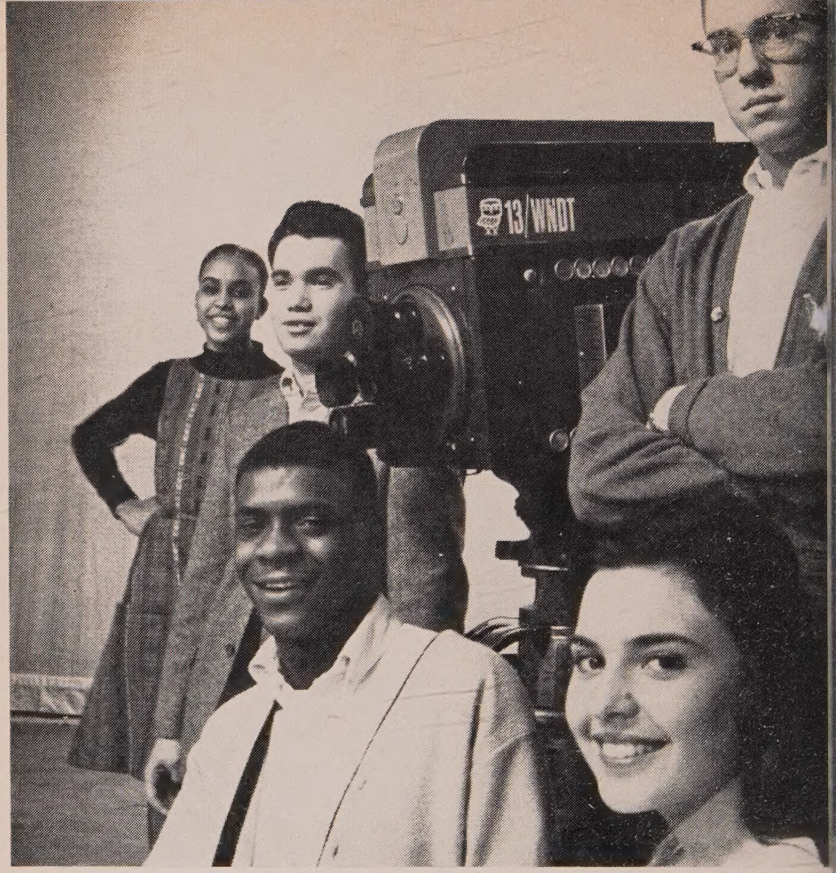
Youth

There's a Place in Politics for Teens
Sheboygan Girl Wins Presidential Award
"The Comers" Is a Surprise TV Hit



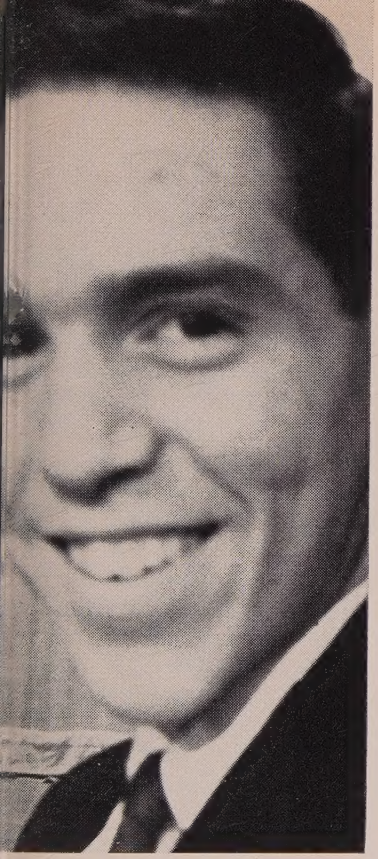


Black Star

Since gabby adults and college students sit around television's roun table intensely fondling the weighty questions of the day, the next logic step was a talk show composed of teenagers discussing anything th popped into their heads.

"The Comers," the surprise hit of the new season for New York City channel 13 is more than a high-school "Open End." The same teena are on every Monday night at 10:30 p. m., moderator Peter Davis do not intrude, and the youthful panelists speak with disarming frankne about sex, foreign films, gang warfare, school segregation and how get "high" on dried tea leaves. As a picture of six teenagers growi up, "The Comers" is humorous and sad, and a lot fresher than t adolescent situation comedies.

Cover photo by Dan J. McCoy of Black Star.



the comers

teen panelists stir TV audiences with honest talk on current topics

Meeting once a week in the television studio of New York's WNDT, six teenagers known as "The Comers," talk about sex, gangs, foreign films, segregation and just about anything under the sun. Coming from varying backgrounds in and around New York City, the panelists are (l. to r.) Joyce Green, Anthony Colon, Willie Williams, Diane Schwartz, Tom Gillooly, and Jules Gilder.

When the youngsters—Joyce Green and Jules Gilder, 16; Willie illiams, Diane Schwartz and Tom Gillooly, 17; and Anthony Colon,)—remain objective, "The Comers" is reminiscent of senior talk ows where guests speak in vague generalities. When they bring up eir own experiences and use the personal pronoun, the show takes on own distinctive personality.

The teenagers, chosen from among 50 students who auditioned, are t equally articulate or extroverted. They frequently talk through each her, rambling in and out of statements like a croquet ball hesitating to ss through a wicket. But their lively discussion has brought more ters to the educational station than any other program.

After "The Comers" came out in favor of "mixed" (integrated)

Willie laughed. "You can't walk up to a

parties, Channel 13 received bigoted mail. Youth have also sent inqui ies about the two girls. A chap named Marvin wrote, "Would you plea ask Miss Diane Schwartz to send me a letter about herself. I would ve much like to meet her. She looks familiar."

Lee Polk, the producer, says, "I don't think a network could put on similar show because a sponsor wouldn't let the kids say the things th do. We have no verboten topics. They've touched on dope and give instructions on how to make a zip gun."

"The Comers" represent a cross-section of the metropolitan area New York City, from the safe suburbs to the tough West Side. Th arrive at the studio a half-hour before air time and immediately sta talking. "We don't want them to go on cold," Polk says. "When t show begins, we want them in the middle of a hot subject. Our camer men use long lenses so they won't feel self-conscious for close-up And we've taped the red light so they'll never know who's on."

In a sequence on gangs, Willie Williams patiently explained that th had war counselors, presidents and prime ministers. Then he adde "Gangs are becoming more conservative. They don't use knives so mu anymore."

"But do you *have* to join?" Diane Schwartz asked, obviously puzzle "I mean, can't the boys go to museums . . . and things . . . ?"

Willie laughed, "You can't walk up to a guy and say, 'Hey, man, le go to the museum.' "

During a discussion of racial problems, Diane said, "I can't unde stand prejudice against the Negro because I'm not a Negro."

Youth

June 21, 1964/Vol. 15/No. 13

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say, 'Hey, man, let's go to the museum.'"

Joyce Green, a former student of the United Nations School, observed, "You can't feel it even if you pretend . . . it's deep. And I'm supposed to be a beautiful example of integration," she smiled.

Willie, who attends a Harlem school, sighed, "The books are so old. ink."

Diane once dismissed American movies with a wave of her hand. don't think they handle sex very well."

"You think movies would be better if they showed nude women?" illie asked, astonished. Diane said, no, but stated that censorship as completely undesirable. Her colleagues agreed.

Tom Gillooly, a tall, bespectacled lad from Summit, N. J., tries to ep peace. "I don't like violence. It bothers me to hear the kids go off a tangent."

Willie, unfamiliar with teen-age suburban customs, asked Tom, What do you do in Summit? For kicks?"

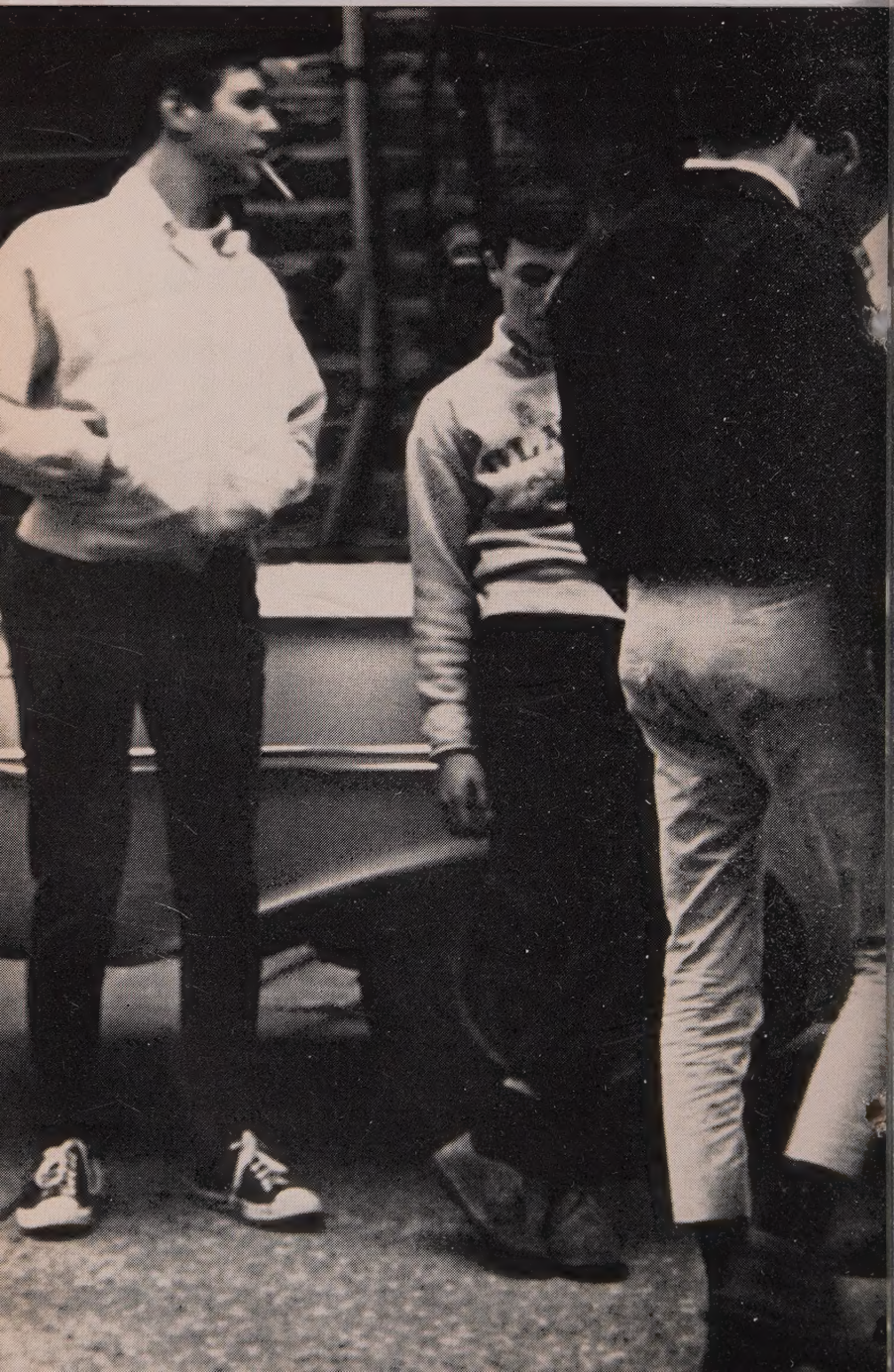
"Well," Tom began quietly, "we go to dances and movies or just y home." Jules Gilder and Anthony Colon of Manhattan assured the epressible Willie that some New Yorkers actually enjoyed the same n-hip pleasures.

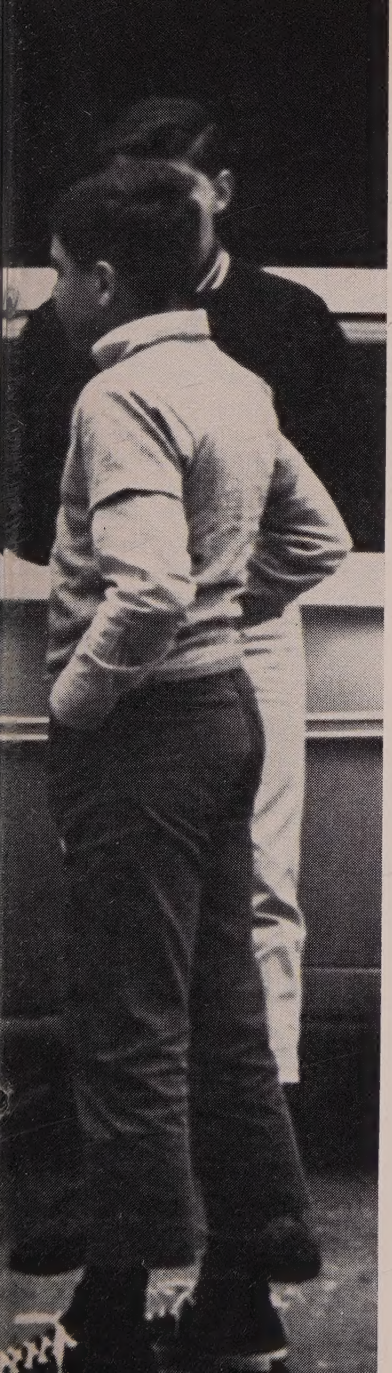
Willie was disappointed.

—PAUL GARDNER

UL GARDNER / Reporter for the New York *Times*. Mr. Gardner wrote this television ry for the May 20 edition of the *Times*. The article is reprinted here by permission. Copyht 1964 by the New York Times Company.

OUTH magazine is prepared for the young people of the United Church of Christ. Published eekly throughout the year (except during July and August, when monthly) by United Church ss. **Publication office:** 1720 Chouteau Avenue, St. Louis, Mo. 63103. Second class postage paid Philadelphia, Pa., and at additional mailing offices. Accepted for mailing at a special rate postage, provided for in Section 1103, Act of October 3, 1917, authorized June 30, 1943.
ubscription rates: Single subscriptions, $3.00 a year. For group rates write for order blank.
gle copies, 15 cents each.
ubscription offices: Division of Publication, United Church Board for Homeland Ministries, United urch of Christ, 1505 Race St., Philadelphia, Pa. 19102, or The Pilgrim Press, 14 Beacon St., Boston, ss. 02108.





"If someone would only listen . . ."

Few persons know the agonizing problems of youth today better than the youth themselves. And few can think as freshly as those youth whose minds and personalities are not yet clouded by personal prejudices, disappointing failures, and stifling traditions. Youth are the victims of much of our nation's problems. Yet youth are our nation's biggest resource for the future. And Senator Claiborne Pell of Rhode Island is one national leader who feels that bold and concerted action needs to be taken on the problems and challenges of youth. He believes that youth can have something important to say—whether it be about their own problems, about the obstacles they face, or about proposed solutions to our country's problems. And so Senator Pell is proposing a nation-wide "Dialogue with Youth." As part of this dialogue, Senator Pell's office has personally invited YOUTH magazine to encourage its teen-age readers to write to the Senator. Answer such questions as: What are your most important problems? What are the most frustrating obstacles you face in achieving even the simplest of goals in life? What can the government do to help its youth participate more meaningfully in the life of the nation?

Every effort will be made so that other legislators will be made aware of the voice of our nation's youth. Send your letters to: Senator Claiborne Pell, Senate Office Building, Washington, D.C., 20510.

Barbara Hirsch

Impressed with the fresh thinking of youth in his intern program, Senator Claiborne Pell of Rhode Island (right) has launched a national "Dialogue with Youth." He wrote the following statement for the readers of YOUTH magazine:

The United States is becoming increasingly a nation of younger peopl
And our future growth and strength as a nation will depend on how we
young people respond to the problems and to the challenges of the future
on how well equipped with knowledge they are; on their interest and the
sense of participation; on the opportunities they will have to make the
participation in the life of our country meaningful; and, above all, on th
attitudes they possess.

The problems and challenges confronting young people today are mo
complex than they were even a few short years ago. In general terms, the
are problems (1) of increasing automation, (2) of improving but still inad
quate educational facilities, (3) of enormous technological change and th
need for skills to match highly complicated new machines, (4) of weapo
that can annihilate not just groups of individuals but an entire civilizatio
(5) of jobs and job seeking, (6) of poverty in the midst of plenty, (7)
growing competition among men and nations with the threat of enemi
more dangerous than those we have known before.

We are in conflict the world over with communism, which stifles creativ
thought and attacks the liberties we have nourished and have cherished f
so long. Thus we must find today, not tomorrow, the *best* methods to pr
serve our own leadership.

Each of us has a deep responsibility. To develop it, we must have th
proper opportunities. In this respect, our goals are still before us. We ha
not yet reached in the United States the climate, the environment to br
maximum opportunity to *all*.

During the decade of the 1960's, seven and a half million school dropou
will be seeking jobs, as compared with six and a half million young peop
with some college experience—one million more school dropouts than your
men and women with a college background, during just this ten-year perio

These figures dramatize perhaps the number one problem facing you

day—*education!* It is only through knowledge that our problems can be ved. The individual, whose education is limited or cut short, cannot con- bute as adequately to his family, or to his country, as he might otherwise. falls short of developing his own talents and abilities; and all of us, of atever age, share in this loss. In an age when new skills are increasingly uired by industry, the high school dropout becomes an unskilled, and en unemployed, worker.

The reasons for dropping out of school, we are told, are more closely nnected with a lack of interest than with a lack of mental ability. Those o leave school too early are often those who do not participate in athletics extra-class activities. And the parents of school dropouts often them- ves left school before receiving a diploma. Dropping out of school, and tragic limitations of the individual it involves, tends to continue from generation to another. Therefore, one of our greatest challenges is to the way to *reverse* this trend.

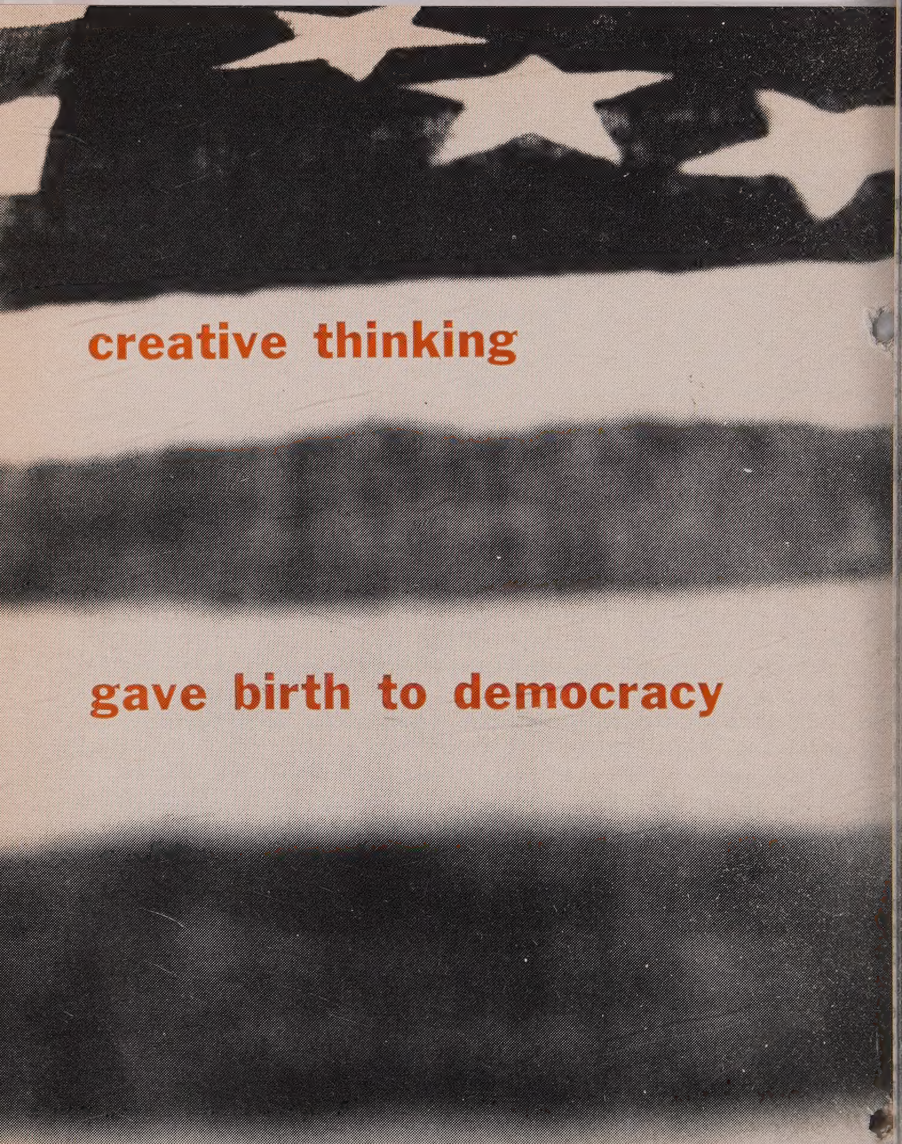
Here is one of the areas where young people can be of enormous help. cy can set the best possible example—by showing what education means, benefits it can bring. And they can help answer these basic questions: w can we make education more meaningful, more exciting, more stimulat- How can we help to prevent a loss of interest? How can we inspire ew attitude among young people who may feel that education is simply waste of time"?

These are questions which involve parents and teachers, religious leaders those of us in positions of governmental responsibility who must see to hat *each* young person has an opportunity to learn. But these questions closest to young people. Important answers can come from them. We much need today intelligent young minds.

During my three years in the Senate, I have come to know numbers of ng people who have served in the intern program I have established in office. I have been greatly impressed by their new and fresh view- nts. They have not lost interest in education. They are pursuing their rch for knowledge beyond the high school level and on into college.

This lasting association has confirmed my belief that young people can atly assist us in our efforts to improve this nation. Therefore, I am now ing the concept of an expanding "Dialogue with Youth" on a nationwide e—so that young people can better make known their wants and aspira- s and the obstacles which *they* feel hinder or prevent them from achiev- what they would like to accomplish.

So let us together tackle the problems and challenges of our nation and rn how to shape a better and a stronger country. To reach these goals, need to listen to those young people with ideas and with ideals. Your n opinions would be most welcome. ▼



creative thinking

gave birth to democracy

and continues to renew
our nation's life . . .

ur nation is suspicious of eggheads. And yet it is to such people e owe our heritage . . . and our future. We are too quick to forget at when our founding fathers met in Philadelphia nearly 200 years o, their thinking was not at first supported by popular opinion in e colonies. Most of these men had more education than the average onist and some were steeped in the philosophies of such thinkers as n Locke and Montesquieu. Also shaping their thinking was a se of justice and concern for their fellow men growing out of their th in a just and loving God. And, as pioneers in a new land, they that human beings thrive best in an environment of responsible edom.

find ourselves today trying to recapture the secret of our past. we seem to want the power and the prosperity of democracy's cess without the annoying inconvenience of honestly understanding d sincerely practicing the very principles of freedom, justice and ality on which our nation has thrived. Today many tradition- and citizens look upon new ideas and non-conformists as subversive our democratic way of life. In many communities taxpayers treat chers and new educational programs as if intellectual training is the primary purpose of U. S. education. In this age of difficult blems and complicated technology, some are deceived by easy swers. And complacency and apathy entice many citizens not to t involved.

t the very dynamic of our democracy is the free and responsible counter of new ideas with the old. And if such debate is to ntribute to the continued renewal of democracy, then our nation eds creative thinkers who are *educated* not only to read and write d store up facts but also to think through alternatives for them- lves; who are *free to explore* all issues openly without fear; who e *sufficiently informed* about what's going on in their world to spond intelligently to major problems of our day; who are *sensitive the realities of life* which are uniquely characteristic of this plex, fast-changing, technological age, who are *concerned enough get involved;* who are *flexible enough* to adapt to changing uations; who *trust* in the basic goodness of their fellow men; and ho are *highly motivated* by the rightness of their beliefs. And no oup of persons is better equipped to become creative thinkers than r nation's youth.

Is the world moving toward peaceful change?

What is the dominant theme that marks the character of contemporary world affairs? I would suggest that we have begun to move beyond the policy of containment; that the central trend of our times is the emergence of what might be called a Policy of Cease-Fire and Peaceful Change. . . . This may strike some as a curious way to describe a period so jammed by violence, by disorder, by quarrels among the nations—an era so lacking in law and order. But I do not speak wistfully. It is precisely the fact that so much violence and so many quarrels *have not led to war* that puts a special mark on our times. . . . Do we perceive, perhaps dimly, the world groping for, reaching out to the fuller vision, of a society based upon human brotherhood, to an order in which men's burdens are lifted, to a peace which is secure in justice and ruled by law?

—**Adlai E. Stevenson,** U.S. ambassador to the United Nations, in his Dag Hammarskjold Memorial Lecture at Princeton University.

Base your actions not on myths but on current realities

We are confronted with a complex and fluid world situation and we are not adapting ourselves to it. We are clinging to old myths in the face of new realities and we are seeking to escape the contradictions by narrowing the permissible bonds of public discussion, by relegating an increasing number of ideas and viewpoints to a growing category of "unthinkable thoughts" . . . about the cold war and East-West relations, about the underdeveloped countries and particularly those in Latin America, about the changing nature of the Chinese Communist threat in Asia and about the festering war in Vietnam. . . . We must dare to think about "unthinkable things," because when things become "unthinkable," thinking stops and action becomes mindless. If we are to disabuse ourselves of old myths and to act wisely and creatively upon the new realities of our time, we must think and talk about our problems with perfect freedom, remembering, as Woodrow Wilson said, "the greatest freedom of speech is the greatest safety because, if a man is a fool, the best thing to do is to encourage him to advertise the fact by speaking."

—**J. W. Fulbright,** U.S. Senator from Arkansas, in a speech to the Senate on March 25, 1964.

The human race will make the right choice

We are now moving into a chapter of human history in which our choice is going to be, not between a whole world and a shredded-up world, but between one world and no world. I believe that the human race is going to choose life and good, not death and evil. I therefore believe in the imminence of one world, and I believe that, in the 21st century, human life is going to be a unity again in all its aspects and activities. I believe that in the field of religion, sectarianism is going to be subordinated to ecumenical

n; that, in the field of politics, nationalism is going to be subordinated to orld government; and that, in the field of study, specialization is going be subordinated to a comprehensive view of human affairs.

—**Arnold Toynbee,** British historian, writing in *The New York Times Magazine,* April 5, 1964. Copyright © 1964 by The New York Times Company. Reprinted by permission.

nswering the right questions determines your stance

The main issue we face is not whether we shall have unlimited personal edom—or no freedom at all. It is not whether we shall have unlimited portunities to do what we like—or none at all. It is not whether we shall ve unlimited governmental intervention in the economic system—or none all. The main issue is this: *Under modern conditions, how can we strike e right balance between the need to decentralize the power of decision in tters affecting our individual preferences, and the need for a unity of ection in matters affecting all of us as members of this American state d society?* . . .

There would be an even greater gain in the conduct of our political de- tes—within the Republican Party and between the two major parties—if e dealt, rather than by such designations (as "liberalism" and "conserva- m"), with concrete proposals on a case-by-case basis, testing each in light three questions: *Will the specific terms of this concrete proposal enlarge area of freedom and opportunity for the individual while serving the mmon good? Given the aim of this concrete proposal, is it beyond the ach of private resources, and, therefore, must it be made a governmental tter? If a governmental matter, is it beyond the reach of local and state sources, and must it, therefore, be entrusted to the central government?* uestions of this sort could still lead to hot arguments. But the lines of argu- nt would be intelligible, while now the semantic bedlam swirling around e words conservatism and liberalism sometimes makes false enemies out people who really think alike and false friends out of people who are really fundamental opposition to each other.

—**Jacobs K. Javits,** U.S. Senator from New York, in his book, *Order of Battle: A Republican's Call to Reason,* published by Atheneum Publishers, New York. Copyright © 1964 by Jacobs K. Javits.

ousands of tourists leave the Capitol bewildered

A stubborn impediment to Congressional reform is popular apathy. Re- m is technical and difficult to understand. There is not much drama in a usade to eliminate the filibuster or the powers of the House Rules Commit- e. . . . Few understand that the rusty machinery and unrepresentative ture of Congress are the principal obstacles to the effective solution of odern problems. . . . If the American people really understood how Con- ess operates, I am confident they would never tolerate present procedures. r example, thousands of tourists come to the House and Senate galleries

every year to observe floor action. What they see leaves them bewildered because it is so different from what they were taught in school about American government. Few Americans today appreciate how completely the Congress has abandoned the tradition of debate as a method of arriving at agreed action. Sixty-seven and a half hours of "debate" lasting through 12 days preceded the 80-19 vote ratifying the Test Ban Treaty in the summer of 1963. But with few exceptions the discussion consisted of set speeches made to an almost empty chamber. I am confident that not a single vote was influenced by listening to these speeches on the floor. . . . This lack of attendance was largely ignored by the press, which preferred to describe the Senate sessions as a "great debate"; and to suggest that the American people, rightly or wrongly, would have been shocked if this situation had become visible to them. Bad floor attendance is a symptom, not a cause, of Congressional inefficiency. But by making it visible to the public, the coming of the day of Congressional reform can be hastened. . . . The sense of national purpose of the American people will, in my judgment, provide the will to break the Congressional pattern of the present, just as that same sense of national purpose has been the inspiration for the modernization of the Presidency and the Supreme Court.

—**Joseph S. Clark,** U. S. Senator from Pennsylvania, from the book, *Congress: The Sapless Branch.* Copyright © 1964 by Joseph S. Clark. Reprinted by permisison of Harper & Row.

A Southerner predicts an emancipation for the South

Passage of the civil rights legislation and the surge of the Negro to the ballot will provide a very real emancipation for the South and the Southerner. The Southern politician of intelligence and ability will be able to serve his nation and state. He will not find it necessary to truckle to the worst elements of prejudice to hold his place. In the years since Reconstruction many Southerners have gone to the Senate who were first-rate men worthy to be considered as Presidential nominees. They could not be because, to remain in office, they had to satisfy the worst in their states, not the best. A civil rights bill and the increasing Negro vote will free future candidates. Rights legislation will be resisted in some areas, but in time it will move the protests from the sidewalks to the courthouse. Business will be more willing to come to the South. Emancipation of the Southerner in his region is a sure development of the future. Once that emancipation is had, the South, which has a truly large, varied and positive contribution to make to the nation in the field of industry and the human condition, will be able to abandon its historic negative base and enter the mainstream of national life with strength and purpose.

—**Ralph McGill,** publisher of the Atlanta *Constitution*, writing in the *Saturday Review*, June 13, 1964

narcotic lad reveals the secret of God's Word

There is a boy in the neighborhood who is addicted to narcotics and whom I have defended in some of his troubles with the law. He used to drop in often on Saturday mornings to shave and wash up, after having spent most of the week on the streets. . . . He is dirty, ignorant, arrogant, dishonest, unemployable, broken, unreliable, ugly, rejected, alone. And he knows it. He knows at last that he has nothing to commend himself to another human being. He has nothing to offer. There is nothing about him that permits the love of another person for him. He is unlovable. Yet it is exactly in his own confession that he does not deserve the love of another that he represents all the rest of us. For none of us is different from him in this regard. We are *all* unlovable. More than that, the action of this boy's life points beyond itself, it points to the Gospel, to God who loves us though we hate Him, who loves us though we do not satisfy His love, who loves us though we do not please him, who loves us not for our sake but for His own sake, who loves us freely, who accepts us though we have nothing acceptable to offer Him. Hidden in the obnoxious existence of this boy is the scandalous secret of the Word of God.

—**William Stringfellow,** lawyer in Harlem, writing in his book, *My People is the Enemy,* published by Holt, Rinehart, and Winston, Inc., New York. Copyright © 1964 by William Stringfellow.

respecting the faith of others

A rote prayer of a few verses of scripture, read without comment, can take no significant contribution to the spiritual growth of a child. A prayer which one is required to recite will not instill deep religious faith in those without faith. On the contrary, its necessarily non-sectarian, watered-down character will cause the truly religious child to question the tenets of his own faith. I oppose the Becker proposal and any other attempts to amend the religious clause of the First Amendment. I oppose them on at least three grounds of conscience and of consideration of my own rights and the rights of others. First, I oppose them because I respect the faith of other people who do not see religious truth as I see it or even as a majority of their fellow citizens may see it. They and their children have the right to believe as they want to believe, or not to believe at all. Second, I oppose these proposals because, at best, they would provide for a weak, puerile, almost meaningless exercise of religious education in our public schools. Third, I oppose them for the protection of my own religious liberty . . . The only guarantee of my religious liberty and that of my children is scrupulous protection of the religious liberty of everyone else—majority and minority—now and in the future.

—**Dr. Ben M. Herbster,** before the House Committee on the Judiciary, in the hearings on amendments to the Constitution to permit prayer and Bible reading in public schools; May 15, 1964.

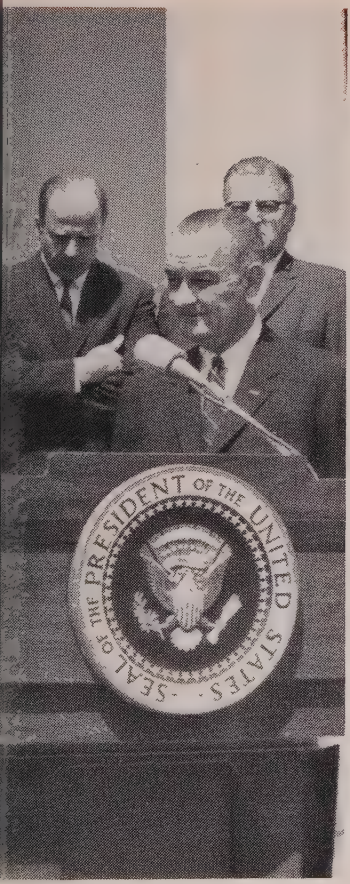
"These young men and wome

ELAINE KIEFF, St. Bernard, La., was babysitting with four of her 12 brothers and sisters and two neighbor children. After lunch she went out. When she returned, she found that their house was on fire. In spite of snapping wires and raging flames, she entered the house four separate times, carrying all the children to safety. Elaine's quick decision to get the children out before seeking help was critical. Those who came on the scene said that the house disappeared within 10 minutes, and the children would have died had it not been for her effort.

GARY CALNEK, Bronx, N. Y., has worked with the 48th Precinct Team Council, which was organized to suggest, plan, and operate educational and social activities for teens in the community. He is directly credited with making this an effective, active group. He graduated fifth in a class of 251 from high school. He has assisted the League of Women Voters and the NAACP in an educational program for Negro and Puerto Rican citizens attempting to vote. He is the recipient of many awards, including the B'nai B'rith Service Award.

JEAN ANN DE MA
Sheboygan, Wis., volunt
to be Chairman of the
Hi Y Club and work
mentally retarded chi
She has had to study
dren that she worke
and she planned the pro
herself. Under her lead
a monthly project devel
a fund-raising campaign
house-to-house calls. S
active in her local churc
has held various office
the local and state leve
school, she maintaine
nearly straight-A averag
three years. She is also
in the Girl Scouts.

ere willing to be involved . . ."



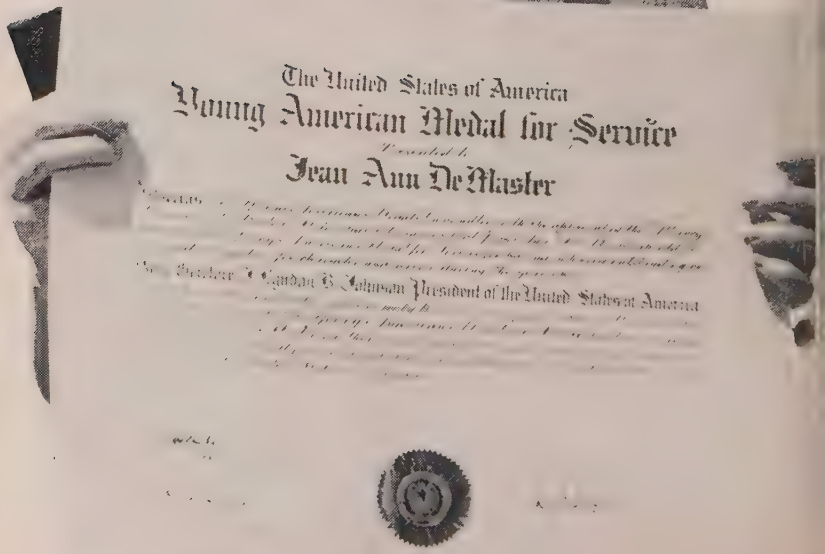
Seth Muse

ALL GLASS, Tampa, am out into a stormy ich was contaminated wage and known to arks, in order to save r-old girl who was a sinking boat. When her and a neighbor ed of swimming with arshall took off his nd made a kind of for them to rest on. continued on, spot- girl, took her by the swam back to shore. the swim he suffered ere cramps. He swam one-half miles to save ng girl.

President Johnson hails the winners of the Young American Service Award:

". . . These young people are here as representatives of the many young Americans who perform great deeds of courage and important acts of service to their friends and to their communities . . . I know that all of us find special enjoyment in seeing these young people and hearing the Attorney General tell us of their outstanding deeds of heroism and bravery. We tend to hear and read more about misdeeds than about good deeds these days, but what these young people have done is to remind us of all of the fine qualities of our fine youth. We all read of the young girl who was being attacked and stabbed to death while some 30 people watched in apathy. No one even called the police. When asked later why, they simply said they didn't want to be involved. These young men and women here today were willing to be involved. They were involved, as all of us must be involved, if our country is to remain strong and free and if we are to achieve our goal. So to Elaine, Marshall, Jean and Gary, you have set an example for all of us by volunteering to help other people who are less fortunate than yourselves. So on behalf of a grateful nation, I want to congratulate these young Americans, congratulate their mothers and fathers, their states, their neighbors which produced them. They are a great credit to their country."

Sheboygan's award winner te



Seth Muse

ier work with retarded people

ter speaking with the director of the Sheboygan School for the Retarded, ıe impressed me with the importance of the biblical passage, "as you it unto the least of these—you do it unto me," I volunteered for the ject of working with retarded people. Now after two years of work with retarded, I especially enjoy being told by the retarded (and their rents, teachers, and friends) that they are enjoying themselves immensely. m happy, for instance, when their eyes light up as they see a member of group, or after an hour of swimming when they are having so much that they ask us to swim with them for hours more.

Moments of sadness and happiness are frequent when trying to under- nd retarded people. The saddest experience I have ever had with these ldren happened last Christmas. A twenty-six-year-old "boy" brought a sent to show me what Santa Claus had given him. This was tragic both cause this "boy" had not yet discarded the belief in Santa Claus and also ause he could not tell me about the present since he wasn't able to ak. There is no hope for Ronnie. He will be handicapped like this until dies. My Christmas present at that time was an appreciation of the portunity of being normal, and his present was a pair of black earmuffs. e happiest moment I had was when Judy, a girl who was especially operative, said she loved me and wanted me to be her sister. From en on her cooperation was easy to obtain and when she was with the i-Hi-Y she seemed much happier.

Working with retarded people takes patience—patience to wait while retarded complete a task, patience to listen to their indistinct speech, d patience to show them how to do something new. It also takes com- ssion and understanding to be able to work with the retarded children d not to feel only pity for them. One does not feel pity if one under- nds that God created all people and, while the retarded are disabled, ey are also happy.

Retarded people teach one to appreciate the gifts of God. I now ap- eciate being able to think, walk, talk and live normally a great deal more an before the project. One learns to live and work with all types of peo- when working with the retarded and their families.

—JEAN DEMASTER, *Sheboygan, Wis.*

"Jean's honor brings joy to

"The whole business—from the time of my notice until I got to Washington, D. C.—didn't seem real at all. Then, when I got there, it suddenly dawned on me that this *was* for real!" Such was Jean DeMaster's reacti to receiving the Young American Service Award, an honor established by act of Congress in 1950 to cite outstanding acts of bravery and service performed by young people under 19 years of age.

What's it like to be honored by the President of the United States? Jean answers: "At the presentation of the awards, everything happened so fast! When President Johnson pinned the medal on me, it was indeed a very big moment. I was impressed by his being so full of life. He is a very active man and seems very self-confident and aggressive. Bobby Kennedy was much shorter in stature than I had expected, but he was very warm and gracious to everyone. But my major impression, strangely enough, was the meeting of the other three recipients of the Award, and their families—to discover how different we all were from each other in view and background."

Although Jean was honored with this award because of her work with retarded children in the city of Sheboygan, Wis., her qualities of leadership and involvement carry through into many areas of activity. Jean was graduated from high school this June (fourth in a class of 380), and is planning to attend the University of Wisconsin where she will major in elementary education with an eye on teaching the retarded or working overseas—possibly with the Peace Corps. Her high school activities ranged from intramural sports to student government, dramatics, president of the Future Teachers of America Club, elected to the National Honor Society in her junior year, and a bass clarinet player in the school band.

Jean has also been active in Girl Scouts, going to the 1962 "Round Up," and is a member of the Young Republican Club. In the summer of 1963 she participated in a Youth Work Camp in New Windsor, Md., and this summer she will be in Mexico as a member of the Experiment in International Living.

Jean DeMaster became interested in work with the retarded through her membership in Tri-Hi-Y, a teen club of the YMCA. Determined to make the club's program for retarded children more than just an annual Christmas party, Jean set out to establish a regular monthly opportunity for retarded children to enjoy interesting activities. Now the group of retarded people (they vary in age from 12 to 36) watch football games, go bowling, swimming (see photo), and dancing, have picnics, and create their own art work (finger-painting is a favorite).

...o believe in today's youth."

"The whole Tri-Hi-Y worked hard too!"

The Tri-Hi-Y committee was prompted to tackle this work because they saw the obvious need among the retarded for contact with the normal world and its society, especially in the areas of social life and recreation. Their goal is eventually to have one committee member or volunteer present for each retarded child, thus affording the best opportunity for contact and growth and help on a person-to-person basis.

Jean is a member of the First Congregational Church of Sheboygan; has sung in the choir, been president of the youth fellowship for two years; assisted in teaching kindergarten classes, and has worked with the State Conference. Her minister, Rev. Jerald Baker, says, "Jean's recognition and award bring great satisfaction to many of us who believe in the young people of our nation. We hear a great deal about the antics and difficulties of that small percentage of youth who cannot adjust to life of society, who are classified as delinquent or as troublemakers, but we do not hear enough from the other side—the vast majority—where good work, healthy living and social contribution is normal and everyday."

Besides her parents, Jean's family also includes twin brothers, aged 13, and a sister, Barbara, 15. About the award, Barbara makes this comment: "I'm very proud of her accomplishments and happy that she won the national award. There is one problem, though. We look so much alike that I'm getting complimented all the time and I have to keep saying 'Wrong one!' "

Jean's mother, a former teacher and an active church member, is proud of Jean and the award. "In fact," she says, "we are rather overwhelmed about the recognition given her. I guess we are not aware of the significance of what our young people are doing, since we are so close to them all the time. We're glad she is interested in this kind of work, and that she has had the opportunity to express herself. Also, it should be pointed out that this was not a one-girl show. It took the whole committee and Tri-Hi-Y group to accomplish the good that has been done. Being chairman, she represents a fine group of young girls—all of whom share in the recognition Jean has received."

Jean is still overcome with a bit of wonder and a bit of awe about winning the award: ". . . I still feel there is something behind this whole experience. There must be some reason beyond 'luck' that made this possible. I don't know what it is, but I feel that it was more than mere chance that this has happened to me." ▼

...SO WHY WORK?

... TODAY FOLKS WE'RE GOING TO EXAMINE THE CONCEPT OF **WORK**, WHAT IT IS, WHY WE DO IT WHAT ARE ITS EFFECTS... LET'S GET THE OPINION OF OUR PANEL.

... WHAT ABOUT IT, HERB?

... WELL..., INSECURE PEOPLE HAVE TO WORK BUT I THINK IT TAKES COURAGE **NOT** TO WORK... LOOK AT THE **HOBO** HE'S THE LAST BRAVE MAN OF OUR TIME. MODERN MAN HAS LOST THE CAPACITY FOR REAL, HONEST **LEISURE**...

ARE YOU GOING TO TRY THIS LEISURE PHILOSOPHY OF YOURS?

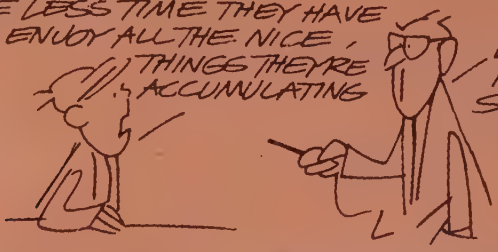
... YES, IF I CAN EARN A LIVING AT THE SAME TIME...

... SANDRA, WHAT ABOUT THE **PURITAN** CONCEPT OF WORK?

I AGREE WITH IT IN **THEORY** BUT NOT IN **PRACTICE**...

...I'M AGAINST SELF-DECEPTION WHERE WORK IS CONCERNED. MOST PEOPLE ARE CAUGHT IN THE TRAP OF WORKING HARD FOR THINGS THEY WANT AND THE HARDER THEY WORK THE LESS TIME THEY HAVE TO ENJOY ALL THE NICE THINGS THEY'RE ACCUMULATING

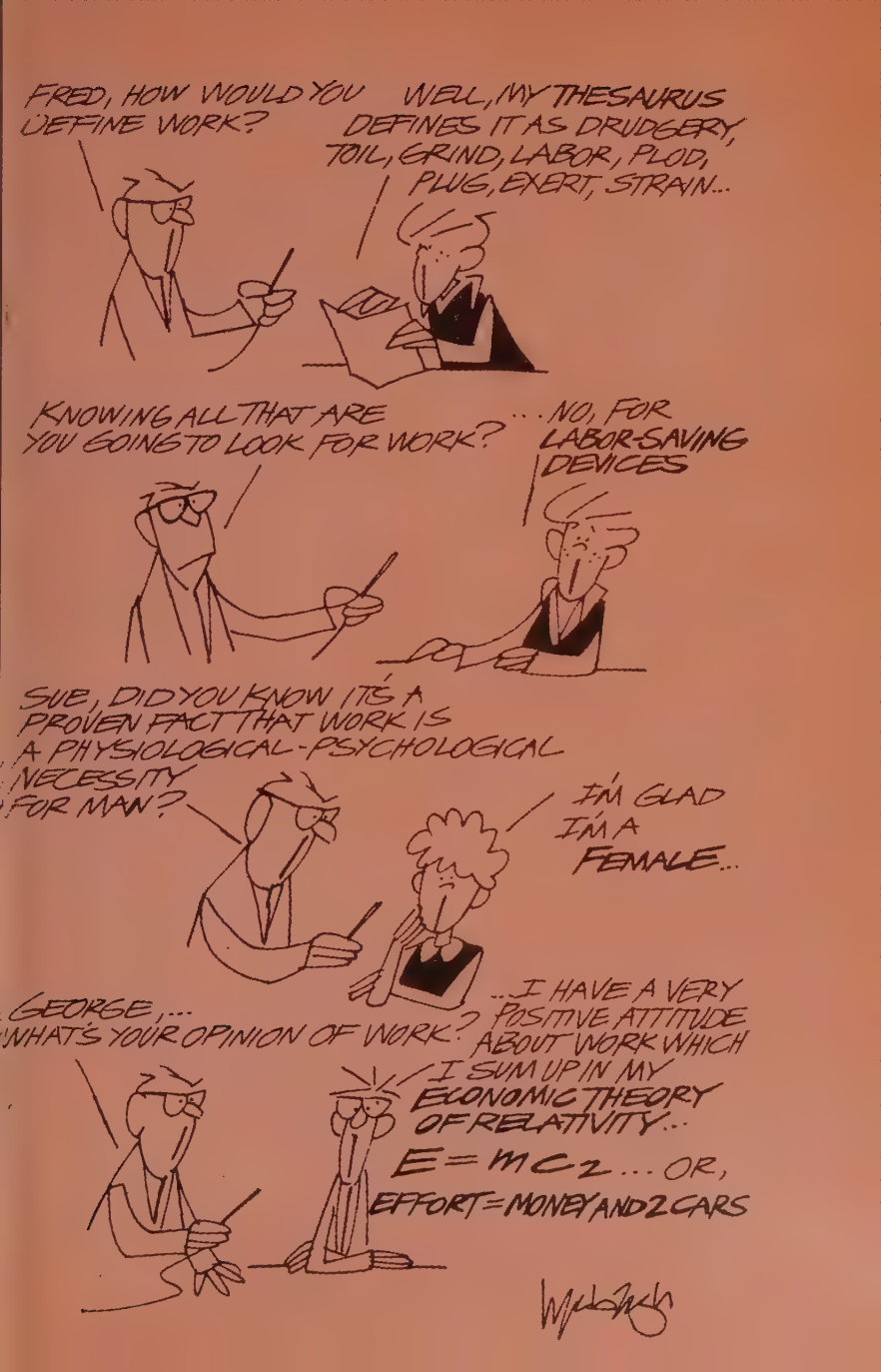
DO YOU HAVE A SOLUTION TED?



...SURE...I WANT NICE THINGS TOO, A BIG HOUSE IN THE SUBURBS, SWIMMING POOL, MEMBERSHIP TO A COUNTRY CLUB,... BUT ONCE I GET THEM I'LL SLOW DOWN AND ENJOY LIFE.

YES, BUT WHAT ABOUT MORTGAGE AND CAR PAYMENTS, INSURANCE, FOOD, TAXES, UTILITIES, EDUCATION BILLS, MEDICAL EXPENSES, INCOME TAX, ETC., ETC...

...YOU KNOW,... HE HAS A POINT THERE...


FRED, HOW WOULD YOU DEFINE WORK?
WELL, MY THESAURUS DEFINES IT AS DRUDGERY, TOIL, GRIND, LABOR, PLOD, PLUG, EXERT, STRAIN...
KNOWING ALL THAT ARE YOU GOING TO LOOK FOR WORK?
...NO, FOR LABOR-SAVING DEVICES
SUE, DID YOU KNOW IT'S A PROVEN FACT THAT WORK IS A PHYSIOLOGICAL-PSYCHOLOGICAL NECESSITY FOR MAN?
I'M GLAD I'M A FEMALE...
GEORGE,... WHAT'S YOUR OPINION OF WORK?
...I HAVE A VERY POSITIVE ATTITUDE ABOUT WORK WHICH I SUM UP IN MY ECONOMIC THEORY OF RELATIVITY...
E = mc2... OR,
EFFORT = MONEY AND 2 CARS

A lot more on the Beatles

I have just read a letter under the heading of "More on the Beatles" (in the May 10 issue) and I am truly sorry for G. C. T. for feeling the way he does. Maybe N. T. of Chicago, who wrote "Be Fair to the Beatles" (in the March 29 issue) is a nut. Most people who like the Beatles and their music are nuts, in a fab way. G. C.T. is entitled to his own opinions. And so am I and lots of other people. The other people give their opinions—mostly good. Those opinions that aren't so good are usually from people who *have* to find *something* wrong with *everything*. And there's no reason why the Beatles shouldn't be mentioned in a church magazine. All the things for and about youth go into *Youth* magazine and you better believe it.

—J. F. K., Greencastle, Pa.

"C" is for crazy

I think the middle initial of G. C. T. of Troy, Ill., (in May 10 issue) must stand for CRAZY. Only someone who is crazy would write a letter like his. If he gets ill when he sees someone scream for the Beatles, I hope somebody sends him a get-well card.

—D. S., Oklahoma City, Okla.

Shall we surrender?

I was somewhat shocked by the article, "Peace Is Our Business," in the May 10 issue. It seemed to me that the author, Theodore Braun, seemed to be advocating surrender to our enemies and then relying on God to protect us. As a Christian, I believe that God helps those who help themselves, and I believe this phrase also applies to the world conditions today. As Christians and as free men, we have an obligation to work for an eventual victory of Christianity and freedom over God-less forces of communism. Communism is a cancer that is destroying freedom as it grows, and it will not stop growing just because we stop trying to fight it. God expects us to work for the victory of Christianity and freedom. We cannot merely rely on God to do it for us.

—E. K., Louisville, Ky.

Pacificism is irresponsible

I have carefully read Theodore Braun's article, "Peace Is Our Business," in the May 10 issue, and consider it to be thoroughly irresponsible. I am sorry you printed it.

It is irresponsible biblically in that it gives only part of New Testament teaching, leaving out completely Paul's teaching in Romans about the necessity of the state and the power of the state to preserve order and justice. He neglects the fact that Jesus did not disavow the Roman government, nor the soldiers who were its agents in maintaining order.

His article is irresponsible theologically, in that it neglects centuries of Christian teaching about the sinfulness of man and his inability to fulfill completely the law of God. It likewise neglects much sober Christian thought about what the state can be expected to do. There is no recognition of the limit

ethical action by the state, or the
t that the most that the state can
vide is rough justice, which in
lf is a work of love.
And Mr. Braun's article is irre-
nsible practically. It gives no
dance whatsoever to the con-
ned Christian young person who
asking what practical steps he
take now, amid the imperfect
ices that offer themselves to na-
ns and individuals. Instead the
lers are offered a pious perfec-
nism, a utopian, simplistic solu-
n to one of the hardest problems
t mankind ever faced. Is this the
nt of view we want our young
pple to adopt?
s it right to present this idealis-
pacificist point of view to im-
ssionistic youth without any in-
ation that there are other Chris-
n points of view? I will uphold
right of any Christian to take
pacificist position (although I
rsonally consider it irresponsible),
I don't like to see pacificism
sented as if it were the only
ition possible for a Christian.
d I hate to see it presented in
h a glib and irresponsible way
Mr. Braun does in his article.

—K. C., Portland, Ore.

We apologize for the lateness of this issue of YOUTH magazine. Because we underestimated staff time involved in preparing a special 40-page booklet of the best articles on democracy by Dr. Lewis I. Maddocks (p. 31), we were delayed with this and the July issue. We hope to regain our schedule with the August "Creative Arts" issue.

Graduation 1964

Dear *Youth,*

In two days I'm going to have a diploma and in four months I'm going to officially be a freshman in college. I guess that means I have to give up a lot of high school things. That doesn't really bother me. I'm very much looking forward to State next fall. But first there is a bit of unfinished business that must be completed.

Youth, you're really swell! You're good for me. You have no idea how good you are for me. Sometimes you pat me on the back. More often you kick me in the shin. But more important than patting or kicking, you let me be idealistic when I need to be. So often, because I live in a human world, I have to be satisfied with less than best in people and ideas and activities. But you, *Youth,* make me know again, you remind me, that I must never be satisfied with less than best in myself. I am truly grateful.

I have just recently decided that I must take you with me to college. I am very much afraid that college will make me forget those things which I have loved in high school, but you're idealistic, *Youth,* and you will not allow me to be satisfied with mediocrity or with anything else less than that which God requires of me.

I must have you, for though I must live in a world of men, you keep me in touch with goodness and with God. I do not ask God to bless you. I merely assure you that he has. Many thanks.

—N. R., Delaware, O.

You can't vote . . .

Is there a place for a teenager in politics? Does anyone really want to listen to what teenagers have to say about the nation's future? Is it worth the time to stick stamps on envelopes at a local political headquarters, or to write letters to newspaper editors? The answer is "YES." And you can start right where you are by being informed.

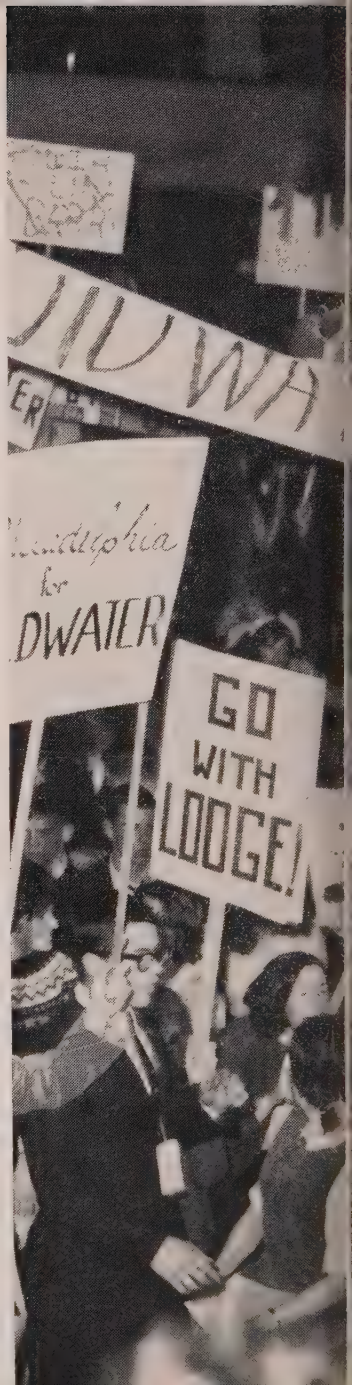
1. *Read the newspapers available to you.* The best ones are: *The N.Y. Times, Washington Post, N.Y. Herald Tribune, Chicago Sun-Times, Christian Science Monitor, St. Louis Post-Dispatch, Los Angeles Times, Kansas City Star, Louisville Courier-Journal, San Francisco Chronicle,* and *Atlanta Constitution.* Pick one or two for complete news coverage and different points of view.

2. *Read a selection of national magazines* which have a variety of contents and editorial slants: *Newsweek, Current, Harper's. The Reporter, Time, Fortune, U.S. News and World Report, The Christian Century, The Nation, The New Republic, The Progressive, National Review,* and *Business Week.* Concentrate on a couple and learn their "slant."

3. *Take advantage of courses in school.* American History and Problems in Democracy are classroom presentations of actualities in both the past and the present.

4. *Be informed about existing opportunities,* such as seminars, conferences, and workshops. Write to the Council for Christian Social Action, United Church of Christ, 110 Maryland Ave., N.E., Washington, D.C., for full details on the kinds of programs and speakers available both for those who visit Washington and for those who stay home.

5. *Ask questions*: confront your teachers, parents, the political leaders in



but you can influence others who vote

ur community, your church leaders. If you really want answers, you n't be embarrassed wondering whether yours might be a stupid question.

3. *Join a club or organization in your community* which is involved in itics. These may range from the PTA, to the League of Women Voters, ban League, Social Action Committee at church, Farm Bureau or Grange, erican Civil Liberties Union, American Council on Human Rights, Amer- Association for the U.N., NAACP, your local town council, and others.

ut what do I do if I want to get myself involved *directly* in politics?

There may already be an existing precinct headquarters in your area ich would welcome the support and help of young people, and be anized to put you to work. This is the best way to learn about politics the grass roots level. Find out where the headquarters is, and don't be aid to offer your services. There is no better place to start.

If you are a supporter of either of the two major political parties, you l want to know that both parties have active teen organizations. If such roup has not been established in your community, you can write for rmation on how to get one started. Depending on your particular politi- leaning, the address is: Democratic National Committee (Teen-Dem ision), 1730 K Street, N.W., Washington, D.C., or Young Republican tional Federation (Teen-Age Republicans or TARS), 1625 I Street, W., Washington, D.C.

What type of work will I do if I volunteer my services at a local party dquarters or join a political club?

David S. Broder, writing in the April 1964 issue of *American Red Cross rnal,* suggests the following political activities in which teens can help:

1. Handle phone calls, visitors and mailings
2. Accompany local candidates on speaking tours
3. Hand out buttons and leaflets, paste bumper stickers on cars (with owner's permission)
4. Solicit from door-to-door for small contributions
5. Set-up and man booths in shopping areas which provide free litera- e and information
6. Assist adults in precinct canvassing
7. Paint, assemble, and distribute posters
8. Get other young people out to welcome candidates
9. Arrange phone call brigades to inform people of rallies, TV programs
10. Conduct surveys or "straw votes" for the party or the candidate
11. Assist in election day: put signs up, remind people to vote, babysit, ve in car pools, help tabulate returns
12. In an election year stage a mock convention in your high school

As an informed and concerned citizen who wants his voice to be heard, at else can I do?

1. *Write letters to editors of newspapers.* Clarify your thought. Plan your t sentences carefully so it immediately captures interest. Avoid violent guage. Always be concerned with getting at the truth. Remember that

letters to the editor are an influential factor in shaping public opinion. Don't be disappointed if your first letter is not published.

2. *Visit your Congressman.* Write in advance to make an appointment. The best times are during the week in the early morning or late afternoon. When you arrive call to confirm your appointment. *All* offices can be reached by one number: CApital 4-3121. Plan your interview. Don't hesitate to state your views and to ask questions. If your senator or representative is not there, talk to his assistant who is well-informed and in touch with your Congressman.

3. *Visit the gallery.* For this you will need a pass which you get in the office of your senator or representative.

4. *Visit a committee meeting.* About two-thirds of Congressional committee hearings are open to the public. You don't need a pass. The schedule of hearings appears daily in *Washington Post.*

5. *Visit your Congressman in his state or district office* if you can't go to Washington. Field representatives are always in these offices and will welcome your visit. Arrange ahead of time an appointment with your congressman when he is in his home office.

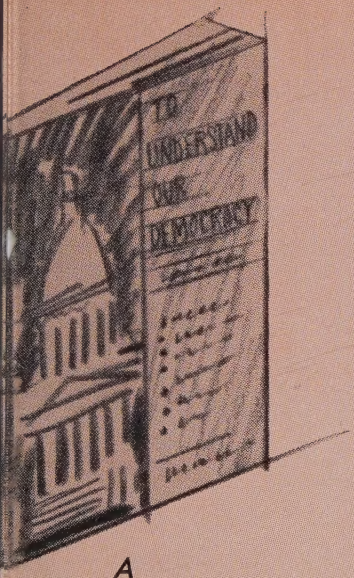
6. *Write to your Congressman and to the President.* A well-informed letter can be more influential than a vote. Make your concern clear and timely. Give reasons for your stand on an issue. Ask to be on the mailing list for your Congressman's newsletter. Ask his opinion on the issue which concerns you. The correct form is:

Senator .....
Senate Office Building
Washington, D. C. 20510

Representative .....
House Office Building
Washington, D. C. 20515

President .....
The White House
Washington, D. C. 20501

(For more detailed information about the above procedures write to: Friends Committee on National Legislation, 245 Second Street, N.E., Washington 2, D.C. for four pamphlets—"How to write a letter to the editor," "How to work in politics," "How to visit your Congressman," and "How to write your Congressman and the President"—at a cost of 5c each.)



Politics is in the air! And to guide the teen politician, we'd like to suggest a new 40-page booklet, entitled "To Understand Our Democracy." The booklet contains the following eight articles which originally appeared in YOUTH magazine and are written by Dr. Lewis I. Maddocks:

- What is democracy?
- Preparing for democracy
- Making democracy work
- Democrats and Republicans—what's the difference?
- Don't lose your freedom to the extremists
- Can laws change attitudes about race?
- What is the place of religion in the public schools?
- Communist challenge and Christian response

The cost of the booklet is 25 cents per copy and two dollars per dozen.

A SPECIAL REPRINT FROM THE PAGES OF YOUTH

T USE THIS SPACE

SEND ORDER TO:

Literature Sales, Room 804
Division of Christian Education (UCBHM)
1505 Race Street
Philadelphia, Pa. 19102

Please send me ..... copies of the new 40-page booklet, "To Understand Our Democracy" by Dr. Lewis I. Maddocks (HM-CE-0664b).

I am enclosing ..... in payment to cover the cost.

name is: _____

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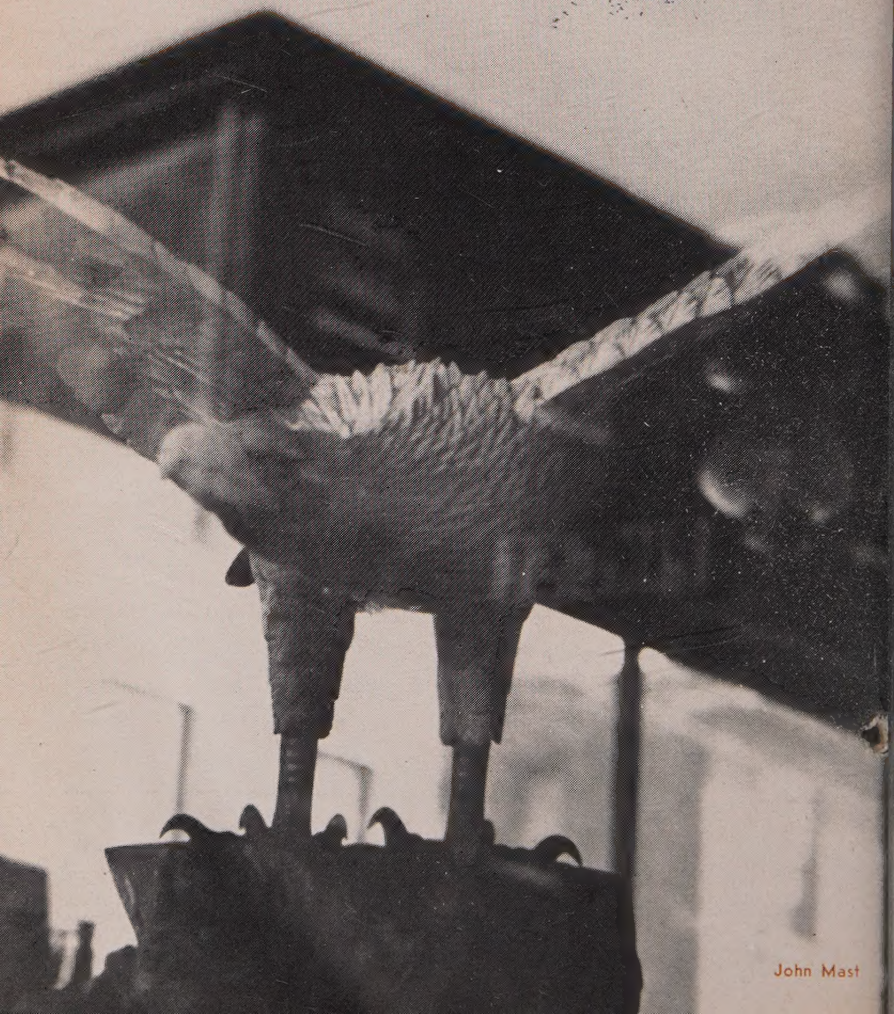
O God, I love my country. But my pride does not hide my discontent. We have too easily forgotten that your love and truth molded the men who have shaped our nation's ideals of freedom, justice and equality. Whil we condemn the atheist enemy who denies you, many of us ignore you. While we boast of a country governed by the people, we are stifled by the apathy of its good citizens. While we grow fat with the luxury living of our prosperous economy, we cringe at poverty pleas. While we desig computers to decipher our complex, fast-changing, scientific world, we are soothed by easy answers. O God, help me to know what is right. Nour the love within me to extend my hand to those who irk me most.



John Mast